

Summary of the Friday Sermon, 25th August 1995 delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV

Continuing on from the previous sermon on the subject of financial contributions in the light of Quranic verses and Traditions of the Prophet: thus far the moment of the final dominance of the Community has not appeared in any single country in a way which would reveal that it has come completely under the wing of Ahmadiyya but that day will certainly come when you will be granted dominion. God would Himself reward the sacrifices in that age but the sacrifices made in the present age would be greater in significance. At certain times voluntary sacrifices which is hidden from the eyes of the world has greater significance than the obligatory. For example the special importance of the Tahajjud prayer has been stressed which is a voluntary prayer. Similarly there are many curtains behind which sacrifices are made that are far greater in significance than those made after the lifting of the veil.

The days of these grand sacrifices would not be prolonged. Sacrifices would still continue when the drums of triumph would be beating in country after country, when tidings of victory would be heard coming from place after place but *The Holy Quran* tells us that the sacrifices made before victory and dominion hold great value. This is an age in which God's faith stands in need of a loan and God's demand is in fact the demand of those who are responsible for conveying His message. The reward of the sacrifices made in these days is far greater. Financial sacrifice in the way of God is an essential part of faith without which the faith cannot thrive.

It is indeed true that the Earth and the heavens belong to Allah but He still recommends charity to teach us that 'If you wish to partake of My endless wealth then spend in My cause to seek My pleasure'. This is a transaction which is also 'a bargain which will never fail'¹ that there is no loss or harm in it.

There are 3 types of bargains: One which is not conditional upon belief. This is trade in general. Secondly that trade which has nothing to do with tact but everything to do with faith - The bargain which will certainly not be a losing game. There is no risk factor in it for loss. This bargain would not only be beneficial in this world but also after one's death. The third type of bargaining is that of a generous loan. This is not charity but a generous loan. This is the bargain in which you offer money when it is required by a religion. Although everything belongs to God but He desires you to fulfil this responsibility and then He would return it manifold. There are 2 aspects to the offering of a generous reward in which the first who takes is God and the second is the giver. It has been called a generous loan because the giver does not give it out of a desire for its increase but rather to fulfil a demand at a time of need. The second aspect is to do with the receiver who is so dignified as to offer endless reward for unconditional sacrifice.

So what should be the spirit behind spending in this way and which is the greater sacrifice that would be acknowledged? This is the issue raised in 'Never shall you attain to virtue

¹ *The Holy Quran*. al-Fatir [The Originator]: 30.

unless you spend out of that which you love'.² The more one loves Allah the more one can spend of one's wealth which is held dear. There is no stability in the wealth of those whose hearts are cold to the love of Allah, it becomes meaningless. The real yardstick is whether it has been spent in the fervour of love for Allah or as a mere cold courtesy. According to the Tradition of the Prophet if one inculcates in one's heart Allah's love in what one spends out of love for the world then that also counts as worship.

The funeral prayer in absentia of some deceased would be offered after the Friday prayer. Among these are Mr. Ibrahim of Scotland who became a Muslim 5 years ago and had a passion for the Bosnian cause in his heart. He has visited Bosnia as part of the Convoy sent by the Community. A few days ago he was martyred near Sarajevo in a tunnel blast. The second is Mobashar Ahmad Bajwa who was a passionate worker of the Community in Germany, a devotee of Ahmadiyya, a lover of the Caliphate. His life was occupied to finding information that would please me. He has also passed away a few days ago in an accident. I consider him to be a martyr due to the passion with which he worked. Then there is Mrs. Ayesha wife of Col. Sultan Muhammad of Attak who was the daughter of Hazrat Chadhrey Fateh Muhammad Sayyal, then Dr. Naimullah Mir (Bradford), Bashiruddin Khaled (Bangladesh) and Miyan Jahangir Wuttu who was the father of Miyan Manzur Wuttu, the Chief Minister of the Punjab, he was a very brave and fearless Ahmadi and a great devotee of Ahmadiyya. I appeal to friends to pray for the forgiveness and lofty stationing of all the deceased.

© Rehan Qayoom / The Tahir Archive, 2015.

² *The Holy Quran*. Āl Imran [Family of Imran]: 93.